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COWLEY

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ERUNT·ET·IPSE·DEUS·CUM·EIS·ERIT·EORUM·DEUS·Apoc.XXI.iii.

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VOL. XXIII WINTER, 1950 NO. 92

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A Quarterly Magazine of Subjects Missionary and Religious

THE REVEREND FATHER MADDUX, S.S.J.E.
THE REVEREND FATHER THOMAS, S.S.J.E., *Editors*

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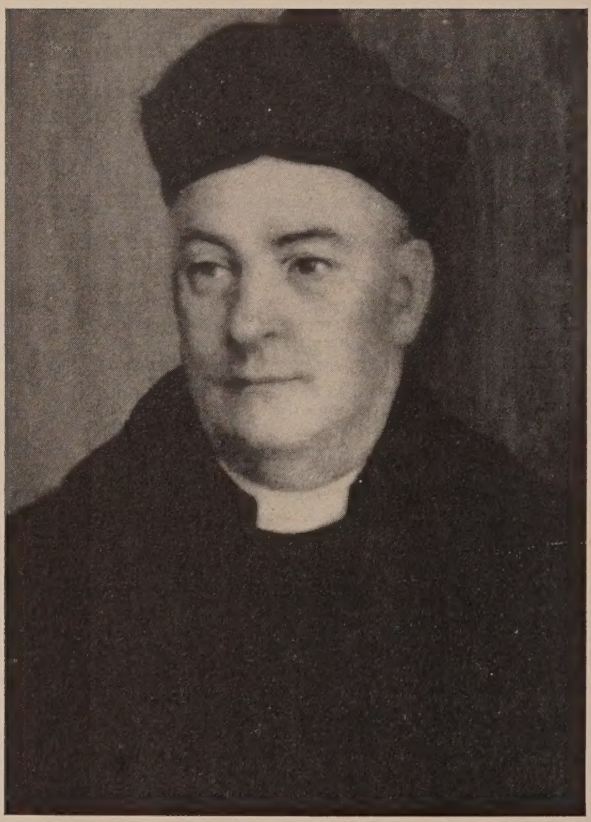
OF YOUR CHARITY PRAY FOR
THE REPOSE OF THE SOUL OF
ROBERT FLETCHER HUMPHREYS

Mission Priest of the Society of Saint John the Evangelist
Warden-General of the Fellowship of Saint John
(American Branch)
Some Time Pastor of Saint Cyprian's Church,
San Francisco

Who entered into Life on Saturday, December 9, 1950

O GOD, who hast made thy servant Robert to flourish among the Ministers of Apostolic Succession in the honourable office of a Priest: grant, we beseech thee, that he may also be joined with thine Apostles in a perpetual fellowship. Through Jesus Christ our Lord. Amen.

The Fathers and Brothers of the American Congregation of the Society of Saint John the Evangelist wish you all the blessings of the Holy Season.



1884-1950

FATHER HUMPHREYS, S.S.J.E.

From the painting by Louisa Edsall. This was presented to the Society by a devoted member of the Fellowship, and now hangs in the Lower Common Room of the Guest House.

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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Courtesy, R. M. Gordon

PASTOR OF SAINT CYPRIAN'S

Father Humphreys is shown with one of the faithful acolytes of Saint Cyprian's Church, San Francisco. The Father was Vicar of Saint Cyprian's for some four years; their present Church was acquired during that time.

DO YOU KNOW MY FRIEND?

An Appreciation of Father Humphreys, S.S.J.E.

AS I stepped into a taxicab in downtown San Francisco, the driver turned to me and said, "Say, do you know my friend, Father Humphreys?" To which I returned, "I have that honor."

As we got under way he continued, "He's the best friend me and my wife have in the world. We were in deep trouble, and he stood by us. We were haled into court, and Father went right along with us and spoke for us when we needed somebody who would do just that. He stood by us when we were in trouble, and we sure think the world of him. Can you blame us for that?"

* * *

Somehow that little conversation seems to sum up the greater part of the Father's ministry. He had a wonderful gift for friendship with all sorts and conditions of men in all walks of life. And he kept the friends that he made.

"He stood by us when we were in trouble"; and never with any fanfare of trumpets, never with any calling attention to himself, but always with kindness and a deep and understanding courtesy which consoled the distressed. Since the Father's death many a hidden act of kindness has been called to our attention. One of his last acts was a notable befriending of two young men who needed just the help he gave so freely.

"He spoke for us"; again and again we heard him speak up on behalf of the harshly criticized; suggesting a kindlier explanation for their shortcomings. In dealing with those who had fallen away from the Faith he showed a marvelous and loving patience. Again and again he would try to win the wandering sheep for the Good Shepherd; never admitting defeat, always trying just once more.

* * *

Ordained, in later life, the Father brought to the Priesthood many years experience in business and manufacturing experience that stood him in good stead during his years in the Society.

By birth he was truly a Connecticut Churchman, for he was born in Portland, Connecticut, on April 1, 1884, the son of Frederick Humphreys and Annie Fletcher Humphreys. Soon after birth he was baptized Robert Fletcher Humphreys in the same city.

He was a graduate of Ferris Institute. He was engaged in business and manufacturing in several Connecticut cities. For a time he was stationed in Brazil, representing some North American

YOUNG ROBERT FLETCHER HUMPHREYS

interests in that land. To the end of his days he retained a sympathetic interest in things Latin American.

While attending the Church of the Messiah, Detroit, he learned of the Society of Saint John the Evangelist from the Reverend Hiram K. Douglas, who was then Rector of that parish. He came to Saint Francis' House, Cambridge, soon after the completion of its first unit (our first permanent building on our ground in Cambridge, which is now part of the Monastery Guest House), and was made a Postulant of the Society on Saint John's Day, December 27, 1926.

His life with the Society was to continue for almost twenty-five full years, during which he was to see the Guest House completed, the building of the Monastery Church, and the construction of the Monastery. He was to see the establishment of our Canadian work, ultimately to become a separate Congregation, and the planting of the Society in Japan.

Robert Humphreys received the habit of the Society on July 30, 1927, as Brother Robert; he made his first vows on the Feast of Saint Dominic, August 3, 1929. After private study in the Society, he was in 1930 allowed to offer himself for Holy Orders, and was sent to our then Provincial House in San Francisco.

Here Brother Robert commuted daily to Berkeley, where he studied at the Church Divinity School of the Pacific, and took some courses at the Pacific School of Religion. During this period he made many warm friends, including Dr Shires, then Dean of the Divinity School and now Suffragan Bishop of California. Here too he acquired that deep love for San Francisco so characteristic of all our brethren who were privileged to serve in that beautiful city.

On June 5, 1932, Brother Robert was ordained Deacon by Bishop Fawcett of Quincy, and returned to the Monastery in Cambridge. He shared in the work of the Monastery, and did pastoral work at Saint John's. On June 6, 1933, Bishop Fawcett advanced Brother Humphreys to the Priesthood.

* * *

No account of Father Humphrey's life would be complete, without a reference to his part in building Saint Cyprian's San Francisco.

In 1934 Father was assigned to our then Province of the Pacific, and once again took up his residence in our San Francisco house, under Father Viall, who was ending his term as Provincial Superior.

Ten years previously Saint Cyprian's had been a tiny homeless congregation of coloured Churchmen. Father Palmer, then Father Provincial, offered them hospitality, and Bishop Parsons appointed one of the Fathers to serve as Vicar. Under the leadership of Father Forbes, and Father McDonald the Mission grew and developed, and it was seen that Saint Cyprian's would soon have to have quarters of its own.

On the first of January, 1935, Father Dale became Father Provincial, and appointed Father Humphreys as Vicar of Saint Cyprian's. Under Father Humphreys' able leadership, with the excellent support of the Father Provincial and many members of our COWLEY family and other friends, the congregation was able to acquire a valuable property in the heart of the coloured district of San Francisco. The building was carefully remodeled, and an adequate and lovely church was provided, together with a sacristy and meeting and social rooms. A vicarage was also secured, to

SAINT CYPRIAN'S CHURCH, SAN FRANCISCO

provide some income for the parish while the church was served by the Society, and to serve as a residence for the pastor who should succeed Father Humphreys.

For four years the Father served Saint Cyprian's as a most devoted pastor. No work was too hard, no service too difficult, no distance too great, if it meant helping his church or his people. When he was recalled to the Monastery in Cambridge in 1938, no small church in the Diocese of California was better equipped than Saint Cyprian's. As pastor, he entered into the problems of his people, and did everything in his power to help them.

* * *

The last chapter in our dear Father's life may be fittingly entitled "The Fellowship". On his return from San Francisco he was appointed Warden-General of the Fellowship of Saint John, succeeding Father Dale. This position he occupied until his death.

To this new position he brought the same energy and zeal that he showed as Vicar of Saint Cyprian's. He went everywhere, telling interested groups about the Society and its work, making new friends for us, admitting new members to the Fellowship, organizing new branches. And many of the newer branches have vied with older branches in giving generous help to our life and work,

During the early nineten-forties Father Humphreys developed a serious heart aliment, and some of his activities had to be curtailed. He said as little about his illness as possible, lest he call attention to himself.

Despite physical limitations he kept up a large correspondence in the interests of the Fellowship, and continued to further its activities by every means in his power. Many isolated Churchmen found in the Fellowship a great help and stimulus.

In the course of weary hours of enforced leisure the Father turned to painting as a diversion. This turned out to be not only most valuable occupational therapy, ultimately it brought him a gracious recognition from fellow-artists and critics as a gifted painter in his own right.

The Father was to have one more experience as Pastor. In the Autumn of 1948 he was sent to All Saints' Convent, Baltimore, as acting Chaplain to the Sisters. While there he also served Saint Peter's Church, Ellicott City, Maryland, supplying that little parish, which had been through a difficult time, with a Sunday Mass. He found the congregation deeply discouraged. This was but a chal-

lenge to the Father's pastoral heart. Quietly, persistently he worked, never taking "No" for an answer. After an eight months ministry, he left the congregation filled with new hope and courage.

* * *

The end came rather quickly on Saturday, December 9. The Father suffered a heart attack that morning, and was taken to Mount Auburn Hospital in Cambridge, where he died quite suddenly in the early afternoon. The funeral was postponed until the following Thursday in order to allow members of his family to come from distant parts of the country.

On Wednesday evening, December 13, his body was brought to the Monastery Church in Cambridge. Father Maddux officiated at the Reception of the Body. Vespers and Matins of the Dead were then recited in choir by the brethren. This was followed by our traditional all-night watch. In the morning, after Lauds of the Dead, all the Fathers at home offered Requiem Masses. The Mass at the High Altar was offered by Father Smith, Deputy Assistant Superior. A goodly number of Father Humphrey's friends were present and received Holy Communion for the repose of his soul.

Following the Mass at the Monastery, the body was taken to the Mission Church of Saint John the Evangelist, Boston, where the Father had been professed, and where he offered his first Solemn Mass. The Prayer Book office for the burial of the dead was read by Father Smith; Father Palmer read the Lesson.

It was a great help and comfort to us all to have our Bishop, Dr Nash of Massachusetts, present and praying with us in our sorrow. The Requiem Mass was sung by Father Williams, Superior of the American Congregation of the Society; Father Dale was Deacon; Father McDonald, Subdeacon; Father Hanlon, Master of Ceremonies; Brother Joseph, Thurifer and Crucifer.

Music for the Mass and Absolution was furnished by a special choir of men, under the direction of our beloved Mr Titcomb. Music for the *Libera nos* was taken from the new American Missal. Despite the fact that the funeral was held on a work day, there were a great many men present.

Our dear Father's body was laid to rest in Foxborough, in the Society's cemetery.

"To him that overcometh will I give the hidden manna, and a new name."

Courtesy, Paul

A RECENT PICTURE

This was taken just a few months before Father Humphrey's death.

TWO RESOLUTIONS

I

WHEREAS, the members of Saint Gregory's Guild, of Saint Peter's Church, Ellicott City, Maryland, have been advised of the entrance into Life of our beloved sometime Priest-in-Charge, the Reverend Robert Fletcher Humphreys, S.S.J.E., the following Resolutions are adopted:

RESOLVED, that inasmuch as Father Humphreys has endeared himself to our beloved parish by his unceasing labours for the spread of God's Kingdom here in Ellicott City; and whereas it is the conviction of the members of this Guild that his work here will be remembered as long as the parish exists; be it

RESOLVED, that a memorial to his memory be placed in the parish church, and a collect for the repose of his soul be said at every meeting of Saint Gregory's Guild henceforth so long as it please God to continue this Guild.

BE IT FURTHER RESOLVED, that a copy of these resolutions be forwarded by the Secretary to the Society of Saint John the Evangelist in token of our affectionate regard both for Father Humphreys and for the Society.

A note from the Secretary says, "The memorial will be a bold-relief iron plaque of Saint John writing the Gospel, and a small engraved plate to be mounted below the plaque; both to be mounted into the brick walls of the Church. We are thus memorializing the Society as well as Father Humphreys; both having done so much to keep this small Catholic parish alive."

II

IN LOVING MEMORY OF
Robert Fletcher Humphreys, S.S.J.E.

THE members of the Executive Board of the Cambridge Art Association, at a meeting held on December 14, voted to express to his Order and to his family their appreciation of his character and of his service to the Association:

> His unfailing friendliness to all has smoothed many a path. The true kindness of his spirit will be always with us, a cherished memory and an inspiration.
>
> Having taken up painting as a hobby in his more mature years, there developed in him a youthful pleasure and the enthusiasm of a new recruit, which were a delight to watch.
>
> In his work Father Humphreys showed a lively appreciation of color, great care in the detail of its execution, and, in the few years he was able to follow this hobby, succeeded in obtaining public recognition.
>
> He was much interested in our activities, and, at the meetings of the Executive Board, took an active part in debate and made fertile suggestions as to plans or policy in furtherance of the Association's work. He brought to this a warm and friendly personality, which made him a welcome associate and one whose untimely death leaves us with a deep and abiding regret.

It is directed that this resolution be incorporated in the permanent records of the Cambridge Art Association.

Mable Hall Colgate
Louisa R. Edsall
G. Harvey Hall For the Executive Board

TRIBUTES TO FATHER HUMPHREYS

We cannot begin to present the many letters of condolence which we have received; we are profoundly grateful to all who have written to us, and for all the prayers and Masses which have been offered for the repose of his soul. Here are a few of the many hundreds of messages which we have received:

FROM THE BISHOP OF MARYLAND

I am distressed to know of Father Humphrey's death . . . He did a magnificent piece of work here, and we remember him with affection and great gratitude.

TELEGRAM FROM SAINT CYPRIAN'S CHURCH, SAN FRANCISCO

Accept our deep sorrow in the passing of the late Father Robert F. Humphreys, S.S.J.E. Saint Cyprian's congregation feels very keenly the loss of a sincere friend and benefactor. May his soul rest in the peace and mercy of God.

FROM BISHOP CAMPBELL, SUPERIOR, O.H.C.

. . . The Brethren here will offer Masses of Requiem for the repose of his soul, as I shall do tomorrow. Kindly extend to your Brethren deep sympathy from all of us at Holy Cross.

FROM THE REV'D H. K. DOUGLAS, OF THE FELLOWSHIP

Robert Humphreys as you will probably remember was in the Detroit parish of the Messiah when I was there. I was the direct cause of his going to the Society, and I have followed him with unusual interest. I believe he has fulfilled God's will for him and done his best. I have been glad for him. And in some way I have felt in his going to you a special satisfaction because the Mission House in Oxford did much for me. Tomorrow I shall remember him at Mass.

FROM OUR ASSOCIATE, THE REV'D DR JOHN C. McKIM

Father Humphreys whom I often affectionately remember as "Brother Robert" seemed always, in every good sense, the life of any good party. I had a warm place for him. Certainly I will remember him at the Altar.

Two of my children whom, nineteen years ago, he took for a trip around San Francisco have often since spoken of his gaiety and kindness.

FROM MISS MARGARET EDGERLY OF THE FELLOWSHIP

Those of us who have begun to know him here pray for him and try not to regret the hop of his occasional physical presence. The Advent season is a joyous time to "Enter into Life."

FROM MRS D. P. HALL, OF SAN FRANCISCO

. . . Only those who knew our wonderful Father Humphreys can realize the greatness of your loss.

FROM THE SOUTH WESTERN CLERUS OF MAINE

. . . We thank God for his useful life of prayer and devotion to Our Blessed Lord and once again rejoice in the influence of COWLEY in the extension of the Catholic Faith.

We desire to assure you of the prayers and masses of the members of this Clerus that through the Holy Sacrifice offered for the repose of his holy soul he may be joined with Him in Whom he hoped and believed in this life; and that God, of His infinite mercy, may grant him growth and progress in His heavenly mansions.

FROM THE SECRETARY OF SAINT GREGORY'S GUILD, SAINT PETER'S CHURCH, ELLICOTT CITY, MARYLAND

Enclosed you will find a copy of resolutions adopted at a recent meeting of our choir guild. We want you dear friends in Cambridge to know how deeply we feel about Father Humphreys. May he paint the heavenly scenes with his patient brushes, and may he have many a jolly tea with the holy saints whom he loved and who loved him as he went about among us here in Maryland!

FROM BISHOP BLOCK'S ADDRESS TO THE DIOCESAN CONVENTION OF CALIFORNIA

Father Robert F. Humphreys, S.S.J.E., was for some years associated with the Church of the Advent when that parish was in charge of the Community to which he belonged. In recent years he has been in semi-retirement at the Mother House in Cambridge. It was he who was largely responsible for the early development of Saint Cyprian's Mission for the Negroes of San Francisco, and many of its most devout communicants owe their initial inspiration and continuing loyalty to his teaching and example.

Courtesy Paul Wilfred Jenner

AT WINTER'S END

CHILDLIKENESS

Retreat Address by FATHER THOMAS, S.S.J.E.

This address was given during the last January Retreat of the American Congregation of the Society, and is here reprinted at the request of the brethren who heard it.

> "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." *Saint Luke xviii*: 17

WHEN we see a child being stubborn or disobedient, talking back, sulking, showing hurt feelings, we may find it difficult to understand why our Lord should ask us to become as little children. What we see, however, when a child is acting as we have described is childishness (often seen in adults) and not childlikeness.

When we see a child attentively listening to a Bible story, its face glowing with delight and expectation; when we explain in simple language some Truth of the Church and find a responsiveness seldom found in an adult, we know exactly what our Lord meant. There in embryonic form are manifested Faith, Hope and Charity. These children's souls are not yet marred with the scars of battle resulting from bouts with Satan — how good and beautiful they must be in God's sight; how good their Communions; how efficacious their prayers.

Childlikeness, or to give it the more technical name, the way of the spiritual childhood, requires of us in each of our actions the way of a child toward God. This means thinking and acting under the influence of grace as a child feels and acts in the natural realm. Souls to whom the child is proposed as a model are invited to imitate on the supernatural level the good natural qualities and dispositions of childhood, such as frankness, confidence, tenderness and simplicity. May we consider some examples.

A child generally speaks without subterfuge. He may tell you of some fault in front of others to your great embarrassment, and appear puzzled when he hears his elders laugh. The same quality is shown in his devotions: no embarrassment about praying in public or being seen making the sign of the Cross; nor, until spoiled, no conscious exhibitionism. During the Octave of Christmas I saw two children kneeling at an outside crèche. One, while making the sign of the Cross with his right hand was holding in the other an apple which he was eating. Doubtless this particular combined practise should hardly be encouraged; yet many adults would be

ashamed to kneel in so public a place and would be quite shocked to see a child eating while praying.

Although children are sometimes one's most severe critics, one may profit by what they say. After one has preached a sermon some chance remark of a child present may reveal its true worth more than adulations of adults who feel that they must say something. Oh, if we children of God would exclude hypocrisy and falsehood from our life. If there were no duplicity; if there could be singleness of purpose. Our Lord said (Saint Matthew vi: 22), "The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light." In other words, if the gaze of our spirit is forthright, if our intention is honest, our whole life will be illumined.

What confidence a child has in his mother and father. That is because he realizes his weakness. He understands that all he has depends on his elders. Perhaps the greatest lesson he soon learns is his littleness. How often he has to be lifted up to see things; how he enjoys being carried about. He can soon be spoiled, in fact, and not depend on himself when he should. He can be taught, for example, to climb on a chair in order to see out of a high window. When learning to walk, how frequently a child falls. But he picks himself up again and tries it over. Then when he sees his parents stretching out their arms with what joy and alacrity he will start toward them just as though they actually were holding him. If we could only with the eye of Faith see the arms of our loving heavenly Father outstretched to help us.

Also, how children enjoy imitating adults. While mother sweeps with a big broom, little daughter will sweep with a small one. I still remember with pleasure the Christmas I received a small tool chest with all the equipment quite usable, just on a smaller scale, and the joy I had in making little furniture and other objects in imitation of my favorite uncle who was an expert wood worker. So in the spiritual realm we must learn our littleness, exhibiting joy in even our smallest actions done for the glory of God.

The wonderful thing about the doctrine of spiritual childhood is that it is for ordinary souls like most of us. We find that we can accomplish wonders if we do small things with the same zeal and joy displayed by the Saints called to the practise of great penances and heroic acts of virtue. We learn the truthfulness of the axiom, "It is not the greatness of the act but the love with which it is done." Never a day should pass without our finding something

special to do for the love of our Lord: putting off some pleasure in order to attend to an unpleasant duty; performing some kindness for another who may not always be congenial with us. There is no point in making suggestions to those who lack zeal; those who are striving for perfection will have little difficulty in finding things to do.

Again, until a child is taught the contrary or finds it otherwise by experience, he will believe what he is told. Also, until spoiled, he enjoys telling you all sorts of impossible things, not to deceive you — at a certain period he believes them to be true — but to share with you his secret joys and pleasures. I was saddened one day while talking with a young child. She told me something which I thought was probably not true; but I hesitated to spoil her fun if she was deriving pleasure from making it up. Then she said something else of the same nature. I hesitated, and before I could say anything she said, "Father, why do you believe everything I tell you. It was said in such a scornful and mature way I could only perceive that she had been taught guile far too soon.

A child has no anxiety about the future. He sees no reason why tomorrow should not be as today. He lives one day at a time. Good advice for Religious, or any Christian as far as that is concerned.

Then there is wonder and expectation displayed by a child. He enjoys bringing out his toys or other objects he has kept — pictures cut from magazines, holy pictures sent him. Each time you call he brings them out with the same enthusiasm and pleasure as previously, expecting the same enthusiastic response. One can only think of the parable of our Lord concerning the householder "which bringeth forth out of his treasure things new and old."

A child can always be surprised. He will ask to hear the same story over and over again, always laughing at the right time. I remember a very small boy who was intrigued by the sound of words. I was reading to him a story about an hippopotamus. The question arose as to what more than one would be called. Would you say "hippopotamice"? How he would laugh when I read that passage to him; how he enjoyed repeating the phrase, "two hippopotamice", laughing each time as though it were the first. Spontaneity we call it. Does our religion continue to be as spontaneous? Does the name of Jesus sound the same to a sinner as to a saint, to an unbeliever as to a practising Christian? The vibrations may be the same, but the inner response is or should be different. Our hearts should burn within us. O Jesus, whose Name is above every name, may we never tire of repeating thy dear Name; may we

rise up with joy as fervently the thousandth time we hear it as the first time after our conversion.

The child soon learns there are many ways to be entertained, many methods of play; that we treat him differently at different times. He asks himself before we come "What will he bring this time; what new story will he have to tell? He was mad at me the last time because I was naughty. I said I was sorry; I asked him to forgive me. Did he?"

A child learns disappointments early. We forget to bring him something we promised. But after a momentary show of disappointment, he soon finds other occupations. He believes firmly we will not forget the next time. Are we as expectant? Do we go to our devotions wondering what God will vouchsafe us this time? Do we say "Will I hear His voice as plainly as yesterday? Will I receive assurance concerning the problem I have? We never know. But we can expect to receive what God knows is best for us. For we must learn like children that God is not always the same to us. He who changeth not because He is infinite has willed that we, because we are finite, need to be treated differently at various times.

What of childlike love? The young exhibit and expect to receive love in prodigious amounts. Not a mature love, of course. Not a love tested by trials, temptations, hardships. Yet a love not to be despised. It is a trusting love; and a love that grows. There are corrections from elders, even spankings if necessary; but after a momentary rebellion there is a return to the mother's or father's arms, showing that love remains whether he had received correction or a caress. This love of a child for his parents should deepen throughout the years. If mother and father live, how beautifully full it is later in life. We never lose our parents if they lived lives worthy of eternal reward. In time they may even seem nearer to us than when we knew them on earth. In the spiritual realm we have a Father whom we can never lose except by our own fault. Has our love for Him deepened throughout our spiritual pilgrimage? We also have a spiritual mother, the Blessed Virgin Mary. Devotion to and love for her should increase and deepen. What we may consider excessive zeal in others need not deter us. A child is never afraid of loving too much. "O Blessed Virgin Mary, he cannot love too much who deifies thee not."

There are of course distinctions between the spiritual and the natural childhood. There is maturity of judgment. This unfortunately, as we know, does not necessarily increase in direct ratio to age. Saint Paul says (I Cor. xiv: 20, Knox translation), "Breth-

ren, do not be content to think childish thoughts; keep the innocence of children, with the thoughts of grown men." In teaching doctrine we have to be careful how we present it; if our listeners are not ready for meat we must give them milk. But there must be a certain simplicity in receiving Christ's doctrine. As Father Benson says, "The simplicity of Christ is the childlike simplicity of our own hearts which is most necessary in order to receive the truth, not any infantile simplicity in the truth which has to be received."

Saint Francis de Sales also points out an important distinction between the spiritual and natural childhood. In the natural order, in proportion as the child grows, the more self-sufficient he should become; for some day he will no longer have parents. In the spiritual order, on the other hand, the more the child grows the more he realizes that he will never be self-sufficient; that he depends on God for everything. As he matures he should live increasingly by the special inspiration of the Holy Spirit, who by His Gifts supplies for the imperfection of the virtues to such an extent that eventually he is more passive under the devine action than active by his own will. On reaching maturity we normally leave our parents to take up our chosen vocation. We occasionally pay them a visit, but we no longer depend on them. In some cases parents depend on their children. On the contrary, as the child of God grows up, he becomes so increasingly dependent on his Father that he no longer desires to do anything without Him, without His inspirations or His counsels.

The nearer we approach perfection the less we require change in our spiritual activity. Compare a child's day of multitudinous changes with the routine of an adult. Likewise in our prayer life, if it is advancing. Compare the activity of ordinary meditation or the oscillating nature of affective prayer which is approaching the prayer of quiet with that of infused contemplation. Yet even the latter is not comparable with the unending contemplation of the beatific vision.

And so on to the end of life may we remain children, spiritually speaking, climbing the stairs of perfection one step at a time with the acquired and infused virtues (what if the steps are small), taking the divine lift when available and necessary through the power of the Gifts; and so higher and higher we ascend until perhaps we attain the beatitudes; then at last when the day breaks and the shadows flee away we shall se our Heavenly Father face to face for all eternity.

Courtesy, Rawson

FATHER MORSE AND FRIENDS

Here the Father is shown standing in front of the principal Buddist Lamasery of Kalimpong. On each side of the Father appears one of the Novices of the Monastery

LETTERS FROM FATHER MORSE

These extracts from recent letters will be of interest not only to the Father's many friends, but to all who are interested in Tibet and Northern India.

Kalimpong, West Bengal, India
November 17, St Hugh, 1950

DEAR FATHER SUPERIOR

I have got into my new place and find it a great improvement on the old. It is right in the midst of the people I work with, and also on the great high road leading to Tibet. All the caravans now pass under my front window. It is fascinating to watch. The wool godowns are in this area, and when the mules are unloaded I have them for my most numerous neighbours.

The pilgrims have arrived in force, many of last year's lot among them. I am glad to find myself still their only foreign visitor. It is thrilling to walk through their long dark cavern-like barracks, at dusk when the supper fires give a sort of Rembrandt glow to the faces of these dark gypsy people — all sitting on the ground in little family groups; their children running here and there, little lights burning before shrines along the wall. Every group has its poor litle altar and lamp. And always the under-current of chanting — sometimes a choir of half a dozen lamas doing a service together. No foreigner in town comes to see; most of them are unaware of it.

December 12, 1950

Things look so terribly black in the world situation, especially out here, that I wonder how long this or any other place will be safe. The people of Lhassa are now definitely coming down this way. It is their only means of escape. Every day I see mule loads of personal goods go past into town. Relatives of the Dalai Lama have already arrived here and everybody seems to assume that he will come too. He's just a boy, you know, only seventeen, and people say, real nice.

I have become fairly intimate with the lamas of Kalimpong and have entree to their temple and cells. Even the abbot has me in once in a while. The younger monks are quite approachable and come to my house with entire naturalness and freedom. Sometimes I go to see them while they are engaged in singing their services in the temple, and they lean out of window and ask me to rest awhile in their private rooms, and come down shortly in a pause in the service. Everything is quite friendly and natural. They too feel that we lead the same kind of life and understand each other. Curious, isn't it, how religion as such, draws people together.

These lamaist monks are definitely not the scalawags many people would have you believe. Their lives are well-ordered and clean and honest, and furthermore they are devout. I felt that Buddism in Japan had the atmosphere of a close and stuffy room, that of Burma and Ceylon the sultriness of the tropics, while I feel that the Buddism of Tibet is windswept with the strong cold snow-laden breath of eighteen thousand feet above sea-level, and lives spent out of doors.

It is this frontier ruggedness that makes Tibetans attractive to us Americans I think, especially those of us who were brought up in frontier surroundings. They live on horseback and around campfires. They seem to know no other dress material than coarse wool, so when Kalimpong gets warm in Spring, they retreat in their heavy woolens to the high plateau of Tibet. Their skin is smooth and hairless like the Chinese, but they are more powerfully muscled than the latter by reason of their more rugged way of life.

December 16, 1950

I trust this reaches you in time to wish you and all the brethren a Merry Christmas. It leaves me in health of body and mind — I hope — and looking forward to a peaceful Christmas. There will not be anything in the way of a religious service to mark the day; that is, no public service. I shall say Mass, privately as usual, and that with the Offices will be my Christmas.

I have got my new quarters brightened up a bit; friends have loaned and given furniture (you can't buy any here) and I have put up the German oleographs of snow scenes. A Tibetan friend brought a gay rug, and tomorrow a new friend (a Mongol carpenter) comes to put glass in my windows in place of boards. Prince brought me a pressure kerosene lamp, a mantel affair which has got out of order and is too complicated for me to use. I like my little oil lamp best. Electricity leaves me cold.

My leper "boy" comes every day and serves me very well. He is just what I want, but I am not sure it is best to keep him, because of his disease. He is so honest and willing, and I can trust him alone in the house. I have known him all the time I have been in Kalimpong.

Again, a very Merry Christmas.

Affectionately and obediently,

WALTER P. MORSE, S.S.J.E.

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

PRAYERS FOR ALL OCCASIONS, The Forward Movement, Cincinnati. Pages 80. Paper, ten cents.

HERE is one of the most useful publications the Forward Movement has thus far brought out. There are excellent suggestions for morning and evening devotions. While it seems to have been brought out as a manual intended chiefly for private devotion, there is much here that would be useful in family prayers. Many will welcome a prayer for Religious Communities. The little volume was issued with the approval of the Presiding Bishop. A. S. H.

THE CATHOLIC MOVEMENT IN THE AMERICAN EPISCOPAL CHURCH, by George E. DeMille, M.A. The Church Historical Society, Philadelphia, 1950. Pages ix, 219. Indexed. Cloth, price $3.00.

THIS second edition of a very lively book is most welcome. Father DeMille has a gift for making the great figures of the past come alive. There is no other work which covers this field — we are then the more in our author's debt for this careful revision of his work. He has made excellent use of the fresh material which has been made available to him. Much of the book has been rewritten, and there is one new chapter "Liberal Catholicism", which is a study of some recent intellectual leaders of the movement and their effect upon it.

Perhaps one small portion of the book needs to be recast. We refer to Father DeMille's remarks about *The American Missal* on page 201. As a matter of sober history, *The English Missal*, now in its fourth edition, antedates *The American Missal* by many years. The first edition of this latter work was one of the more conservative of the unofficial Altar Missals produced in the Anglican Communion since Orby Shipley brought out the first one in the middle of the last century. With the Scottish Prayer Book, the first edition of *The American Missal* did provide examples of comprecation (asking God for the prayers of His Saints), but it nowhere provided for the direct Invocation of Saints, as that phrase is ordinarily understood.

The early Anglo-Catholics were ardent in their loyalty to the *ipissima verba* of the Book of Common Prayer. Not until the

Victorian Persecutions; when clergy were jailed for obeying the Ornaments Rubric, were these unofficial Missals brought forth. It is true that they are a liturgical phenomenon unique in Christendom; it is also true that every modern Anglican Prayer Book has been profoundly affected by them.

These English publications were introduced into this country during the last century, and were in use in many of our parishes. *The American Missal* was brought out in order to bring the Altar Missals into harmony with the American Prayer Book of 1928! In writing of this matter one is reminded of the now famous remark of the late Bishop Johnson of Colorado, who, when called upon to comment on the naughtiness of clergy using extra-Prayer Book material in the conduct of Public Worship remarked, "Let him that is without sin in this regard cast the first Missle!"

Father DeMille's book is a must for all who would understand the Catholic Revival in the Church in this country E. H. M.

PRISCILLA LYDIA SELLON, The Restorer After Three Centuries of the Religious Life in the English Church, by Thomas Jay Williams, S.P.C.K., London, 1950. Pages xxiv, 311. Cloth, price $5.00.

FATHER WILLIAMS, who is the beloved Rector of the Church of the Holy Comforter, Poughkeepsie, New York, has not been content to cull his facts from the books of others; he has gone to the sources; consulting contemporary records, letters, diaries, journals.

> Not the least important fruit of these labours has been the vindication of Miss Sellon's true greatness and nobility of character from the aspersions of her traducers. By letting the facts — all the facts — speak for Miss Sellon, it has been possible to present an objective portrait of the valiant woman more accurate than any subjective analysis of her character could afford.

All Anglican Religious owe a debt of gratitude to Mother Lydia. Her devoted energy and good sense make one think of Mother Harriet of the Community of Saint Mary in this country. Mother Lydia was the pioneer who braved outraged British public opinion, and faced the fury of anti-feminists and militant Protestants. Perhaps some may regret the author's detailed account of the difficulties suffered by Mother Lydia and her devoted daughters; yet twentieth century Religious need to realize the great price at which our freedom was won.

Father Williams' carefully documented study of the Mother Foundress of the Society of the Most Holy Trinity will be a valu-

able source book for future historians of the Catholic Revival, and for all who are interested in the restoration of the Religious Life among us. E. M.

THE MARY BOOK, An Anthology edited by F. J. Sheed. Sheed and Ward, New York, 1950. Pages ix, 409. Cloth, price $4.00.

NO anthology can be wholly satisfactory — least of all an anthology dealing with Our Lady! It would have to be a far bigger book than this, and inevitably every one thinks of some favorite item which is omitted. There are, however, many choice and beautiful selections in this collection. Especially notable is the poetry included — exquisite things from Cynewulf to Gerard Manley Hopkins — full of beauty and delight and worthy of "The Maiden who is makless". It is a delight to find excerpts from old favorites — Crashaw, Maurice Zundel, Chesterton, Belloc, Father Leen, Father Martindale and many others. And of course Chesterton's "Like the Measles" and Belloc's "Ballade of Illegal Ornaments" will bring joy to the hearts of all Our Lady's friends!

R. M. G.

"WERE YOU THERE", by Harold E. Wagner. Morehouse-Gorham Company, New York, 1951. Pages 110. Cloth, price $1.75.

HERE is a *different* Good Friday Book. On two successive Good Fridays Father Wagner presented sixteen meditations or studies of persons identified with the Passion.

While composed for Good Friday use, the book may be profitably read in any season of the year. The book is valuable out of all proportion to its size. A. S. H.

YE ARE THE BODY, A People's History of the Church, by Bonnell Spencer, O.H.C. Holy Cross Press, New York, 1950. Pages xiii, 378. Cloth, price $4.00.

ONE of the most interesting and least publicized developments in the Church in this country, especially in the South, is the restoration of parochial schools. It is the experience of many pastors that such schools are feeders for the parish church.

Father Spencer's book, prepared as a text for use at Saint Andrew's School, Tennessee, will also be found useful as a text for advanced pupils in our parochial schools. Sunday School teachers will find the book a useful work of reference in the field of Church History.

It is a delightful token of the long friendship between the Order of the Holy Cross and the Society of Saint John the Evangelist that an Associate of the latter was privileged to help prepare the manuscript for Father Spencer's Book. E.

SOME OF THE BRETHREN OF OUR ENGLISH CONGREGATION

COMMUNITY CHRONICLE

WE are profoundly grateful to our friends all over the world for their messages of loving sympathy in the death of our dear Father Humphreys. We do not know how many hundreds of Masses were said or Holy Communions received for the repose of his soul; but we do know that assurances of Masses offered and Holy Communion made have come from all over the world. We have tried to acknowledge each letter and telegram personally; if any has failed to receive a written acknowledgment, we do want him to know that we are none the less grateful for his prayer and remembrance.

At this time we ask the prayers of our readers for the repose of the souls of two Fathers of our Canadian Congregation, Father St George Boyd and Father Robert Loosemore. Father Loosemore, head of the Department of Pubications of his Congregation, died suddenly in January at the Mission House in Bracebridge. Father Boyd, Novice Master of our Canadian Congregation and Chaplain to Associates, died in Toronto early in March. Their bodies were laid to rest in the Society's cemetery at Bracebridge.

Father Williams, our Father Superior, preached at the centenary celebration of Saint Paul's Church, Brooklyn, on January 27; held a Mission at Saint Matthias' Toronto, February 11-18; as Warden

of the Sisters of Saint John the Divine, Toronto, conducted a Visitation, February 18-25; presided at the meeting of the Advisory Council on the Religious Life, March 1; with Father Palmer preached a Mission at the Church of Saint Augustine and Saint Martin, Boston, March 4-11; conducted the Ash Wednesday Quiet Day at Saint John's; a Retreat for Associates of the Order of Saint Anne on March 15; preached at Saint Thomas' Taunton; preached Holy Week and Easter at Saint Thomas', Toronto; conducts a Retreat for the Community of Saint John Baptist, April 1-8.

Father Banner, Assistant Superior, continues as Vicar of Saint Francis' Church, Chicago; conducted a Retreat at the DeKoven Foundation, Racine, Wisconsin, in January, and another Retreat for the Sisters of the Holy Nativity, Fond du Lac, March 4-6.

Father Smith, Deputy Assistant Superior at the Mother House, conducted a Retreat for Laymen at the Monastery on January 28; a Retreat for Cergy at Portland, Maine, February 14; two Quiet Afternoons at Saint Margaret's Convent, Boston; preached a Mission at Saint Paul's, Dowagiac, Michigan; in addition to much administrative work.

Father Thomas, Novice Master, conducted the Community Retreat in January; a three day Retreat for clergy at the Monastery later in that same month; a Quiet Afternoon at Saint Augustine's, Boston, February 25; preached the Three Hours at Saint Anne's Convent and School, Arlington Heights. On Sunday, April 1, he will preach at Trinity Church, Cliffside Park, New Jersey.

Father Palmer visited the Theological College in Vancouver, British Columbia, in January; preached in Saint Paul's Cathedral, Los Angeles, during the week of February 18; at the Advent, Boston, Sunday, March 14; preached Holy Week at The Mission Church, Saint John, New Brunswick (a spot very dear to many of our Fathers and a congregation which has given many vocations to Holy Religion); the Father will preach a Misison at Saint Mark's, Halifax, Nova Scotia, April 1-8.

Father Dale conducted a Quiet Day at the Monastery for the Catholic Club of New England on Monday, February 19; an Associates' Retreat at Saint Margaret's Convent, Boston, on February 22; and will conduct the Community Retreat for our Canadian Fathers at Bracebridge, Ontario, April 1-8.

Father McDonald preached the Three Hours on Good Friday at Saint Monica's Home, Roxbury.

Father Takeda has returned to Japan. He writes most appreciatively of the many kindnesses extended by his American friends.

After an illness in January, Father Maddux is hard at work seeing the new edition of the Missal through the press. The Father recently made a pilgrimage to the Shrine of Our Lady of Clemency.

Father Pedersen preached a Mission at Grace Church, Hinsdale, Illinois, in January; conducted two Quiet Afternoons at Saint Stephen's, Providence; a Laymen's Retreat at the Monastery, March 10-11; preached the Three Hours at Saint John's, Boston; and late in April will preach a Mission at Saint Thomas' Church, Camden, Maine.

Father Hanlon preached the Three Hours at the Church of Saint Augustine and Saint Martin.

Father Gross preached at Saint Andrew's, Belmont, in March; he preached the Three Hours at Saint Michael's, Auburn, Maine. The Father is First Cantor of the Monastery Choir, and Acting Warden of the Fellowship of Saint John, in addition to his duties as Chaplain of the Associates.

We rejoice to report that Father Gibbs is very much better than he has been for some time. He is now able to say Mass several times a week.

AN APOLOGY

The last paragraph on page 98 of Autumn COWLEY should have read:

Father Keller, our resident Oblate, is compiling the Index for Dr S. A. B. Mercer's monumental study of Egyptian Religions.

After seeing something of Father Keller's labors, we are inclined to think that his Index is something of a monumental project in itself!

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